

THE

INTOLERANCE

OF THE

CHURCH OF ROME.

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EXTRACT FROM THE MINUTES OF THE GENERAL ASSEMBLY OF
THE PRESBYTERIAN CHURCH IN THE UNITED STATES OF
AMERICA.

LOUISVILLE, KY., *May 27, 1844.*

On motion, it was unanimously *Resolved*, That the thanks of the Assembly be returned to the Rev. Henry A. Boardman for his Sermon on the "Intolerance of the Church of Rome," and that he be requested to furnish a copy of it to the Board of Publication.

ADVERTISEMENT.

THE Author was appointed by the General Assembly of the Presbyterian Church, of 1842, and, having been prevented by sickness from fulfilling the duty, re-appointed by the Assembly of 1843, to preach the year following, the Annual Sermon on Popery. "The Intolerance of the Church of Rome," was assigned as the specific subject of the discourse. The sermon was accordingly preached before the General Assembly of 1844, at Louisville, Ky., and the substance of it is contained in the present volume.

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It was a remark of the late Mr. Cecil's, that "the system of Popery was *Satan's masterpiece.*" The observation will commend itself to the judgment of every enlightened and candid man, who sits down to examine the great apostasy. The further a man of this character pursues his inquiries, the more will he wonder that such a system should have succeeded in palming itself upon the world for Christianity. Nor will any hypothesis solve this mystery, but that which assumes the insidious and potent agency of the arch-apostate, both in fabricating the mighty cheat, and in giving it currency.

This view of the origin of Popery, is not a mere speculation; for the apostle Paul de-

clares that the coming of the "Man of Sin" should be "after the working of Satan."

Satan was foiled in his assaults upon the Son of God. The temptations with which he approached him at the commencement of his public ministry, resulted in his own signal discomfiture. Three years later he succeeded in inducing Judas to betray him; but he found that in plotting the death of Christ, he had taken the surest method to subvert his own usurped dominion. Nothing disheartened, however, by the resurrection of the Redeemer, the effusion of the Spirit, and the other great events which betokened the rapid spread of the gospel, he seems to have resolved upon revenging himself in a manner, and upon a scale, worthy of his exalted rank and unmitigated malignity. Peradventure Christianity may be overthrown. He will first try, therefore, the efficacy of persecution. If he fails in this, he has a surer alternative remaining, corruption. In both schemes, the kings of the earth shall be his instruments. He will incite them to extirpate the church. If they are repulsed, he will stir them up to embrace and caress it. His chief hope is from the latter of these expedients. He relies more upon subtlety than force. With the

civil power, therefore, he joins the ecclesiastic. The ministers of religion must unite with crowned heads in despoiling religion of its chief glory—in secretly transubstantiating Christianity into a baptized paganism. This was the end he aimed at, and these were his chosen agents for effecting it. How early he commenced his work, is manifest from several of the Epistles. Before the apostles had finished their course, the evidence was before their eyes that some master hand was countervailing their labours. Nay, they foresaw with sadness of heart, that the infant churches were soon to be overrun with false teachers, and that a grievous “falling away” from the true faith would take place at an early day. Thus the apostle Peter, in his Second Epistle, says, “There were false prophets also among the people, even as there shall be false teachers among you, who privily shall bring in damnable heresies, even denying the Lord that bought them.” Paul uses similar language in a number of instances: and in two memorable passages, he predicts and delineates the approaching apostasy, with singular minuteness. These passages are 1 Tim. iv. 1—3, and 2 Thess. ii. 1—10. Even while he wrote, the seeds of error were sowing.

“The mystery of iniquity doth already work.” That same mystery has been “working” ever since. The embryo monster developed itself by degrees after the apostles were gone, until at length it stood before the world, its gigantic proportions so complete, its form so symmetrical, its aspect so bland, that the nations flocked around it, believing it to be in truth what it claimed to be, the very “body of Christ,” the Church which he came to ransom with his blood. With a craft and energy peculiar to himself, Satan displaced one by one the pure doctrines of the gospel, and substituted figments of his own in their stead. Transforming himself into an angel of light, he transformed the church, or a large division of it, into an engine of wickedness; abstracting, modifying, augmenting, according as its several parts required, in carrying out his plan. He left nothing as it came from the hands of Christ and the apostles. He remodelled its external form and organization—changed the nature and functions of the ministry—created ecclesiastical orders unknown to the word of God—and multiplied rites and ordinances without limit. He robbed Christ of his three mediatorial offices, and gave them to the Pope—leaving to Christ,

indeed, the names Prophet, Priest, and King, but transferring the functions and powers denoted by these titles, to the bishop of Rome. He left in the theology of the church, the words atonement, justification, regeneration, sanctification, faith, repentance, prayer, and the like; but took away the things themselves. He next applied his subtle alchemy to the spirit of the church, which, from being a spirit of love, and gentleness, and humility, was transmuted into a spirit of arrogance, ambition, and cruelty. In fine, the change he wrought in the western church, resembled more than any thing else the ossification of some vital organ of the body—so thorough was the transformation and so tranquilly was it accomplished.

All this will the more fully appear on a closer inspection of that particular feature of the Papal system, to an examination of which these pages are to be devoted, viz. its INTOLERANCE.

In that prophetic portraiture of the great antichrist, which the Protestant world are agreed in appropriating to the Church of Rome, this feature occupies a conspicuous place. Thus Daniel (chap. vii. 25,) says, “And he shall speak great words against the

Most High, and shall wear out the saints of the Most High." And the apostle John, writing more than six hundred years later, says of the same power, "I saw the woman drunken with the blood of the saints, and with the blood of the martyrs of Jesus."

The charge of intolerance might be established against the Church of Rome, by simply recapitulating the barbarities practised by her against the Waldenses, the Huguenots, and the Protestants of various countries. But her apologists would still plead that those persecutions belonged rather to the age or the individuals than to the church, and that she ought not to be held responsible for them. This plea must be met. And it will be met if it can be shown that INTOLERANCE ENTERS RADICALLY INTO THE VERY ELEMENTS OF THE PAPAL SYSTEM—that it is thoroughly and essentially intolerant in its principles—so that persecution, instead of being a mere accident of it, flows from it as naturally as light from the sun. This position I shall endeavour to establish.

According to the theory of Romanism, the spiritual interests of mankind are committed to the guardianship and control of the Church of Rome, whose bishop for the time being, is

the vicar of Jesus Christ. That church is the depositary of the Scriptures; the only medium of acceptable worship; and the only channel of salvation. The plenitude of the Holy Spirit abides with her. Her decisions on all questions of faith and morals are infallible. All men are bound to submit to her authority, on pain of eternal banishment from God's presence. She is at liberty to *adopt any measures which in her judgment may be expedient* for vindicating the truth (the sacred deposit confided to her,) or promoting the salvation of men's souls. And she is clothed with jurisdiction even over the temporal affairs of men, to the full extent that she may deem it wise to exercise it in enforcing her spiritual claims. These propositions have their elucidation in the rivers of blood which papal Rome has made to flow in the name of Jesus of Nazareth. If we sanction her pretensions, we cannot consistently rebuke her cruelties: we must at least acknowledge that her theory and practice are accordant, the one with the other. For (as a very able modern writer has observed) "the papal authority is distinguished from all others on earth, by being a supernatural authority; and therefore it may boldly pur-

sue its ends and fulfil its duty, as guardian of truth, without scruple, hesitation, or any weak and wavering regard to considerations of mercy. Upon all those occasions when the frailty of the human heart might make the chastising hand of authority to tremble, recurrence is to be had to that prime principle—the supreme and infinite importance of religion: but religion cannot exist apart from the truth, which is its basis. Truth, then, must be preserved and defended, at whatever cost. Better, if necessary, or if no milder remedy can avail, better that some hundred thousand heretics should perish in the flames, than that heresy itself—immortal poison as it is—should be permitted to infect the souls of men at large. Better that an heretical prince should be deposed, his kingdom placed under an interdict, and wasted, year after year, by bands of faithful crusaders, than that Christendom should be exposed to a fast-spreading contagion which carries eternal death in its train.

“Not only may the Church resort to these or to any other extreme means for preserving the truth; but she is bound to do so; she has no choice; to profess principles of toleration, in subserviency to the lax notions of modern

times, would be, on her part, to forfeit consistency, and in the most fatal and traitorous manner to abandon the high ground on which her authority is reared.

“The duty of using the most extreme means for the preservation of the truth, or in common Protestant parlance, the practice of persecution, is a necessary element of this church theory. Without it, there is no longer harmony in the scheme, consistency in the professions of its supporters, safety to the institution, nor any probability of its extension.”*

That this reasoning proceeds upon a fair interpretation of the principles of Popery, will be evident, if we take a somewhat nearer view of the system.

In the first place—and we urge it as a prime argument in proof of the intolerance of the system—the *Church of Rome denies the right of private judgment in matters of faith and morals.*

“The Catholic Church (says Dr. Milner, in his ‘End of Controversy,’) is the divinely commissioned guardian and interpreter of the word of God; and therefore the method appointed by Christ, for learning what he has

* *Spiritual Despotism*, pp. 237, 8.

taught on the various articles of his religion, is to *hear the Church* propounding them.” “Thus you have only to hear,” he proceeds, “what the Church teaches upon the several articles of her faith, in order to know with certainty what God has revealed concerning them.” The Council of Trent, having anathematized all who reject the apocrypha and unwritten traditions as destitute of canonical authority, decrees that no one, “confiding in his own judgment, shall” under penalty of anathema, “dare to wrest the sacred Scriptures to his own sense of them, contrary to that which hath been held and still is held by holy mother Church, whose right it is to judge of the true meaning and interpretation of Sacred Writ; or contrary to the unanimous consent of the fathers—even though such interpretations should never be published.”

Even these provisions, however, were deemed inadequate to guard the Scriptures from perversion. Nothing will answer but the Bible must be taken out of the hands of the people. The Congregation of the Index, therefore, having affirmed that the “indiscriminate use” of the Scriptures will produce “more evil than good,” direct that no individual shall publish, circulate, own, or read,

the Bible, without permission obtained "in writing" from his bishop or inquisitor.

Still Rome is not satisfied. If men are cut off from the Bible, they may read something else. Not only the sun must be put out, but the stars. The Church stretches her iron rod over the whole field of literature. She collects together the noblest works in every language, published since the revival of letters, and locks them up in a Prohibitory Index, sealed with her own terrible anathema. While another very large class of works, including the Christian Fathers, which she cannot afford to dispense with entirely, are enrolled in an *Index Expurgatorius*—i. e. an index that prescribes the passages which are to be expunged or modified, before the books can be safely circulated.

In this way Rome claims the right to *control the reading of the world*. No man, such is her theory, may lawfully peruse any book which she has put under ban, without a dispensation. All works on the controversy between Romanists and Protestants, by whomsoever written, are prohibited. So also the writings of Romanists in controversy with one another, whenever they may be adapted to open the eyes of the people to the

true character of the system. In illustration of this, and as a proof that this country is not exempted from the operation of these rules, it may be mentioned, that one of the last editions of the Roman Index, under date of September 6, 1822, includes the various pamphlets published in the course of the famous feud in St. Mary's church, in the city of Philadelphia, some twenty or twenty-five years ago.* No Roman Catholic, even in this free country, is at liberty to read one of those pamphlets, without permission of his bishop. The same may be said respecting Prof. Ranke's History of the Popes, published three or four years ago in Berlin, and since republished in England and the United States. That work was scarcely through the press, before it was enrolled in the Prohibitory Index. Even the British Classics have not escaped. Milton, Cowper, Addison, and their compeers, have the honour to be registered in the same catalogue with the illustrious Reformers of Britain and the continent.

We have not yet reached the limits of Papal despotism. Other tyrants are satisfied with incarcerating the bodies of their victims.

* Mendham's Literary Policy of the Church of Rome, second edition, p. 265.

Rome binds her fetters upon the intellect, and strikes her iron into the soul. She not only removes as far as possible from the people the means of knowledge, and discourages investigation, but *establishes an inquisition in every man's breast*, and challenges jurisdiction over his thoughts. A Romanist, if he is so fortunate as to obtain leave to read the Bible, cannot interpret it for himself. He must receive every sentence as the Church expounds it, and agreeably to that theological nonentity, the "consent of all the fathers." "The whole right to the Scriptures (says Milner) belongs to the Church. She has preserved them; she vouches for them; and she alone, by comparing the several passages with each other, and with tradition, authoritatively explains them. Hence it is impossible that the real sense of Scripture should ever be against her and her doctrines; and hence, of course, I might quash every objection which you can draw from every passage in it, by this short reply: 'The Church understands the passage differently from you; therefore you mistake its meaning.'" This is the liberty of thought allowed by the Papal Hierarchy. A Popish priest may quash every objection which you can draw from

the word of God, not by dint of argument, not by pointing out the unsoundness of your principles of interpretation, not by exposing the errors of your exegesis, but by simply telling you, "The Church understands the passage differently; therefore you are wrong." I stop not now to comment on the absurdity of any Romish ecclesiastic's undertaking to pronounce, *ex cathedra*, how "the Church" (all the fathers included) understands every passage of Scripture; but I would call the attention of the reader to the intolerance involved in the principle here asserted. Men have no right to think, in studying the Scriptures, except in the line of the Church. And if they happen, in the exercise of their rational powers, to diverge from this line, they are to be brought back, not by argument, but by authority; not by being instructed and reasoned with, but by being told, "The Church has decided otherwise: bow to her decision, or take the consequences." What these consequences are, we shall see by and by. The point to be noted here, is, that "the Church" thrusts herself in between man and his God, and claims to exercise the authority of God over him. The Pope "opposeth and exalteth himself above all that is called God, or that is

worshipped; so that he, as God, sitteth in the temple of God, showing himself that he is God." It is not God who speaks to the Romanist, in the Bible; but the Church. We have no right to hear God speak, except through the Church. We sin if we even think that he says any thing else to us, than what the Church tells us he says. We must believe that when we "hear the Church," we hear God, although the Church may utter what insults our reason and belies every one of our senses.

This, it will be admitted, is a tolerably refined tyranny. But there is one link wanting to make the chain complete. "You have proved," it may be said, "that the Church of Rome allows no liberty of thought: but are not a man's thoughts his own? may I not cherish what opinions I choose, by keeping them to myself?" I might answer, that opinions, and especially opinions in religion, are of little value, unless we are left free to act upon them. But it is more to my purpose, in delineating the intolerance of this system, to state, that the Romish Church *does not permit men to "keep their opinions to themselves."* As if to silence all doubt of her identity with the "man of sin," self-enthroned in

God's temple, she claims the prerogative of searching the heart. Men are dragged to the confessional, and there compelled, under pain of anathema, to disclose the secrets of their hearts to a priest. This priest may at the time "be living in mortal sin," and yet he is competent (so the Council of Trent declares) "to exercise the function of forgiving sins, as the Minister of Christ:" nay, in him (adds the catechism of the Council of Trent,) "the penitent venerates the power and person of our Lord Jesus Christ; for in the administration of this, as well as of other sacraments, the priest represents the character and performs the functions of Jesus Christ." It is only necessary to examine some standard Popish author, like Peter Dens, or even a Popish Missal or Prayer Book, to see how inquisitorial is the scrutiny to which the bosoms of men are subjected at the confessional. Not merely their actions and words, their formal plans and habitual purposes are made to pass in review before the priest; but his eye is permitted to explore the deepest recesses of the heart, and its transient impressions and emotions are poured into his ear; and that, although the priest may be a debauchee, and the penitent a youthful and

modest female! It is a fundamental principle with Rome, that men shall not only acknowledge her authority, and conform to her rites, but THINK as *she* thinks. Her empire is co-extensive with the workings of the human mind. Her censorship of the press, is but a type of her censorship of men's lips and hearts. And the tribunal we have just been contemplating, is the mighty engine by which she promptly detects incipient treason in any part of her vast realm. Incompetent to divine the secret thoughts and opinions of men, and equally unable to ascertain them by testimony, she hangs up before her poor, trembling subjects, the terrors of an endless retribution, and compels them to unveil their bosoms to her eye. The world cannot furnish a second example of so thorough and inexorable a despotism.

The practical operation of this principle might be illustrated by appealing to the condition of every country in which it has an undisputed predominance. The mass of the people in those countries are little else than mere machines in the hands of an unprincipled priesthood. Sunk in ignorance and superstition, they have no just ideas of their civil rights, of religion, or of the Supreme

Being. Indeed, their religion differs from that of the heathen mainly in bearing the name of Christianity; and their altars, like that which the apostle saw at Athens, might fitly bear the inscription, "To the Unknown God."

I leave these details, however, to advance another step in depicting the intolerance of the system. It has been shown that the Church of Rome not only forbids men to read the Scriptures or other books, without her permission, but denies their right to hold any opinions not accordant with her own; and that she claims the right to look into their breasts as often as she may see fit, and know precisely what they *do* believe. This would be a monstrous tyranny, even if that faith and discipline to which she exacts so rigid a conformity, were sanctioned by the word of God. But what words can express its enormity, when it is considered that darkness and light are scarcely more at variance than the system she seeks to impose upon men's consciences, and the sacred Scriptures. It were some mitigation of her impiety, if her intolerance were directed against error and vice: but the thing she mainly abhors, and for the destruction of which she puts forth her craft

and power, is GOD'S OWN HOLY AND PRECIOUS TRUTH. It is her hatred and intolerance of THE TRUTH, that shapes and directs every part of the policy we have been considering. She has never manifested a tithe of the indignation against the shameless vices of her own ecclesiastics, that she has against the "truth as it is in Jesus." The fact is notorious, that she traffics in crimes as men traffic in merchandize. In the famous "tax books of the Roman Chancery," published before the light of the Reformation was diffused over Europe, and of which, according to Dr. Merle,* "more than forty editions are extant," crimes were arranged upon a graduated scale, with the price of absolution affixed to each, so that an individual could know just what the perpetration of any particular crime would cost him. This spiritual tariff varied in different countries, and in different editions of the work. In the Paris edition of 1520, these duties are imposed:—"For perjury, six gross: for killing a layman, five gross: ditto an ecclesiastic, from seven to nine: for him who kills his father, mother, or other relative, five to seven: for bigamy, ten: incest, five." In a

* Vide History of the Reformation, vol. i. p. 38.

manuscript copy in the British Museum, "approved by Leo X." A. D. 1520, the scale of duties is much higher; *e. g.* simony, one hundred and two gross; perjury, two hundred and two; incest, one hundred and two; adultery by a priest, one hundred and two. It was this wholesale traffic in sins by the Church, that had so powerful an influence upon Luther's mind, and led on ultimately to the Reformation. The same traffic she carries on still: for the indulgence-mongers of our day, differ from Tetzal and his associates, only in transacting the business in a less revolting form.

No such lenity, however, is displayed toward the truth. The Church of Rome, claiming a supreme legislative as well as executive authority, has, in the first place, substituted dogmas of her own, for most of the doctrines of the Bible, and then superadded a great mass of laws and ordinances, unknown to the Scriptures. This system, which bears upon its front the impress of the father of lies, she requires every human being to embrace, under penalty of anathema. To reject it, or any part of it, is heresy: and heresy is, in her code, the unpardonable sin. She will compound with thieves, perjurers, murder-

ers, and adulterers; but she has no mercy for the man who rejects baptismal regeneration, or denies that a priest can transubstantiate a bit of bread into the "blood, the soul, and the divinity—in short, the whole person of Jesus Christ." For such a man there is no salvation. The creed of Pius IV., which is received by all Romanists as an accurate summary of their faith, enumerates (*inter alia*) "the seven sacraments, transubstantiation, purgatory, indulgences, veneration of images, apostolical and ecclesiastical traditions, and all other things delivered, defined, and declared by the sacred canons and general councils," with an anathema of "all things contrary thereto;" and concludes thus: "This true Catholic faith, *out of which none can be saved*, which I now freely profess and truly hold, I promise, vow, and swear, most constantly to hold." The same doctrine is laid down in the Doway Catechism, as follows: "Q. What is mortal sin? A. It is a wilful transgression in matter of weight against any known commandment of God, *or the church*, or of *some lawful superior*. Q. Whither go such as die in mortal sin? A. To hell for all eternity." There is an honesty and plumpness about this answer, which one cannot

but admire. The preceding answer convicts the whole Protestant world of mortal sin; and this one, without the least compunction or evasion, consigns them, not to purgatory, from which masses, well paid for, might release them, but “to hell for all eternity.”

But let it not be supposed that these are isolated proofs. The decrees of the Council of Trent, and other authentic Popish documents of similar authority, abound with anathemas against some of the fundamental truths of the Bible, and all who embrace them. And in the same spirit that Church demands of every man an unquestioning reception of the fables and superstitious practices she has sought to graft upon Christianity.

“She declares, that whosoever does not believe that God is the author of the books of Tobit, Judith, and Maccabees, with all their falsehood and absurdity, is *accursed*. She declares that whosoever does not believe extreme unction, orders, and matrimony, to be sacraments, is *accursed*. She declares, that any one who shall deny that the eucharist contains really and substantially, the body and blood, soul and divinity of Christ, is *ac-*

cursed. She declares, that any one who shall say, that the anointing of the sick does not confer grace, or remit sin, is *accursed*. She declares, that any one who shall say that Christ's faithful people ought to receive both species in the sacrament of the Eucharist, is *accursed*. She declares, that any one who shall say, that in the mass there is not offered to God a true and proper sacrifice, is *accursed*. She declares, that any one who shall say, that mass ought to be celebrated in the vulgar tongue, is *accursed*. She declares, that any one who shall say, that the clergy can lawfully contract marriage, is *accursed*.

“These, and a multitude of other matters of greater or less importance, has the Church of Rome chosen to add to its list of essential truths, and so absolutely to insist on implicit belief, as to send men to the stake in this world, and to threaten them with eternal fire in the next, for the slightest failure in the required faith.”*

She even goes further than this—as, indeed, in consistency she must do. She not only compels men to receive her additions to the gospel, but requires them to reject many of the doctrines, and disobey many of the

* Essays on Romanism, p. 386.

precepts clearly laid down in the Scriptures. The famous Bull *Unigenitus* which was issued by Clement XI. against the Jansenists, A. D. 1713, is the last great doctrinal manifesto of the Hierarchy. In this document, one hundred and one propositions drawn from father Quesnel's "Moral Reflections on the New Testament," are condemned as "false, captious, ill-sounding, offensive to pious ears, scandalous, pernicious, rash, injurious to the church and its practice, neither against the church alone, but also against the secular power, contumacious, seditious, impious, and blasphemous." In a subsequent paragraph, "Patriarchs, Archbishops, Bishops, and Inquisitors of heretical pravity" are directed "by all means to coerce and compel gainsayers and rebels, by censures and punishments," "the aid of the secular arm being called in for this purpose, if necessary." The following is a sample of the propositions against which the Pope discharges this volley of abuse, and whose advocates he threatens with the civil sword.*

Prop. 2. "The grace of Jesus Christ, the efficacious principle of good, of whatever kind

* Vide *Text-book of Popery*, p. 61, and *McGhee's Laws of the Papacy*, p. 215.

it be, is necessary to every good work, and without it not only nothing is done, but nothing can be done.”

Prop. 14. “How far remote soever an obstinate sinner may be from safety, when Jesus exhibits himself to his view in the salutary light of his grace, it is fit that he should devote himself, run to him, humble himself, and adore his Saviour.”

30. “All whom God wills to save through Christ, are infallibly saved.”

32. “Jesus Christ delivered himself to death, to deliver forever the first born of his own blood, that is, the elect, from the hand of the exterminating angel.”

80. “The reading of the sacred Scripture is for all.”

81. “The obscurity of the sacred word of God, is no reason for laymen to dispense themselves from reading it.”

82. “The Lord’s day ought to be sanctified by Christians for reading works of piety, and above all of the sacred Scriptures. It is damnable to wish to withdraw a Christian from this reading.”

84. “To take away the New Testament from the hands of Christians, or to shut it up from them, by taking from them the means

of understanding it, is to close the mouth of Christ to them.”

These, and such as these, are the propositions which Rome pronounces to be “false, scandalous, seditious, and blasphemous.” Not satisfied with burying “the faith delivered to the saints,” beneath a mass of her own inventions and fables, she presumes to open the word of God and put the burning brand of “*falsehood*” and “*blasphemy*” upon truths inscribed there by the finger of God. To be consistent, she should tolerate no one in her communion, who holds these sentiments. She should permit no one to worship at her shrine, who is not prepared to *deny* that the grace of Jesus Christ is essential to the performance of every good work—to *deny* that every sinner, when Christ reveals himself to him, should hasten to receive him as a Saviour—to *deny* that all are saved whom God wills to save through Jesus Christ—to *deny* that Christ died for his own people—to *deny* that all men have a right to the Scriptures—to *deny* that the Sabbath ought to be sanctified by Christians, in reading the Bible and other books of piety! In a word, the alternative she presents to men, is, to reject *the glorious doctrines of the Gospel*

as “impious,” or to suffer the pains and penalties of heresy. An apostle tells us, “though we, or an angel from heaven, preach any other gospel unto you, than that which we have preached unto you, let him be accursed.” The Church of Rome tells us, in effect—“Though we or an angel from heaven preach unto you the gospel of Christ, let him be accursed.” Even Balaam exclaimed, when asked to curse Israel, “How shall I curse whom God hath not cursed?” The holy, apostolic Church, “out of which there is no salvation,” knows no such scruples. She curses, not where God curses, but where he blesses; and where he curses, she blesses. The principles asserted in the document that has been quoted, would have made her curse the Bereans for searching the Scriptures, and they involve an anathema even against the Redeemer himself, for commanding men to “search the Scriptures.” The more cordially and thoroughly we embrace the doctrines of the Bible, the more certain are we to incur her malediction.

I have shown that the Church of Rome is, in her essential principles, intolerant even of mental freedom—that she requires every man to think as she thinks—and that there is no-

thing she hates so much and anathematizes so heartily, as GOD'S OWN PRECIOUS TRUTH. The question now arises, to what extent does she carry her intolerance? *Is her practice conformed to her principles?* The answer to this question has been anticipated, but it is too important to be passed over in a merely incidental way.

The Papal Hierarchy challenges to itself the entire and exclusive spiritual jurisdiction of the world. It is moreover a STATE as well as a Church, and claims, by some of its Popes and Councils, a direct, by others, an indirect, sovereignty over the temporal affairs of men. The temporal authority is, it is distinctly asserted, secondary to the spiritual; and its resources are to be placed at its disposal, whenever the Church may see fit to avail herself of them. Thus "Bellarmine, Silvius, and others, say that the Pope has not by divine right direct power over the temporal kingdoms, but indirect; i. e. when the spiritual power cannot be freely exercised, nor his object be attained by spiritual, then he may have recourse to temporal means, according to St. Thomas, who teaches that princes may sometimes be deprived of their rule, and their subjects be liberated from their

oath of fidelity; and thus it has been done by Pontiffs more than once.”*

Many of the Popes claim a direct temporal power of unlimited extent. Thus Pius V., in his Bull against Queen Elizabeth: “This one man (the Roman Pontiff) hath God appointed prince over all nations and all kingdoms, that he may pluck up, destroy, scatter, ruin, plant, build.” So also Innocent III.: “The Church hath given me the plenitude of spiritual things and the full extent of temporal things. I enjoy alone the plenitude of power, that others may say of me, next to God, and ‘out of his fulness we have received!’” Gregory VII.: “If the Pope has power to bind and loose in heaven, how much more to loose empires, kingdoms, dukedoms, and whatever else mortal man may have, and to give them where he will.”†

It is practically the same thing whether a direct or an indirect power in temporal things, be conceded to the Pope. For what is meant by the phrase “indirect power,” in this connexion, as used by Popish writers? A sentence or two from Bellarmine, in his chapter

* Dens, p. 239.

† Vide Breckinridge and Hughes’ Controversy, pp. 242 and 244. Illustrations of Popery, p. 204.

on this subject, will furnish the answer. "It is not lawful (he says) to tolerate an infidel or heretical king, provided he endeavours to seduce his subjects to his heresy or infidelity. But to judge whether or not he does seduce them to heresy, pertains to the Pope, to whom is committed the care of religion: therefore, the Pope is to judge whether or not a king is to be deposed."

Every one must see that this is tantamount to saying, that kings hold their crowns at the will of the Pope. Indeed, his pretended spiritual sovereignty can easily be made to embrace whatever he chooses to include in it. Take the subject of marriage, for example. The Church of Rome makes matrimony a sacrament. No one can officiate in a sacrament except an ecclesiastic duly qualified. But there is no ministry out of her communion. Of course, she alone has the right to solemnize marriage. No one can be married, no one is truly married, except by a Popish priest or bishop—nor, indeed, even then, unless the priest "intend," in his soul and conscience, "to convey the grace of matrimony," and "intend" to make the man and woman a wedded pair. This single dogma, it will be seen, stretches the empire of Rome at once

over the whole extent of the domestic and social relations of the race. Her agency is as essential to the consummation of a marriage, as it is to the celebration of the mass. The State can no more marry a couple, than it can offer the sacrifice of the mass. And as it cannot unite, so it cannot divorce. To admit the power of the State to divorce, would be to recognize its authority to nullify a sacrament: and all sacraments pertain to the exclusive jurisdiction of the Church. A divorce, therefore, is impossible. The Council of Trent pronounces any one "accursed" who shall maintain that a married pair may be divorced for any cause whatever. In this way is it, that under the guise of a merely spiritual supremacy, the Roman Church arrogates to herself the legislative and judicial functions of the State; and sets up a pretended right to control every human being in his most interesting and important relations.*

* It was no doubt in virtue of this same *spiritual* jurisdiction of the Church, that Bishop Hughes of New York, in his pastoral letter a year or two ago. enjoined it upon every Roman Catholic congregation in his diocese, to place its *corporate property* in his hands—a requisition akin, in principle, to a certain Popish bull issued during the wars between the Papists and Huguenots of France,

These remarks respecting the extent of the power claimed by the Church of Rome, seemed essential to a just understanding of the question, "Is the practice of that Church conformed to the intolerance of her principles?" The autocratic sovereignty over human affairs, which she professes to have derived immediately from God, is employed for the purpose of enforcing that terrible spiritual despotism delineated in the former part of this work. Bearing in mind that in the pontifical schedule of sins, heresy is a worse crime than perjury or murder, and that heresy consists in *not believing precisely as Rome believes*, even to the extent of pronouncing many of the essential doctrines of the Gospel, "false" and "blasphemous," let these facts and documents prove her fidelity to her principles.

In the first place, it was formerly her custom, (and may be still,) to *excommunicate and curse the whole Protestant world* every year. The celebrated bull, *In Coena Domini*, is ordered to be "diligently studied by the clergy," and "to be solemnly published in

which "prohibited (says Dr. McCrie in his *Reformation in Spain*, p. 246,) *orthodox horses* from being exported out of Spain."

the churches once a year, or oftener, and carefully taught the people.” This bull was for a long while annually published with great pomp by the Pope at Rome, on the Thursday before Easter, and repeated on the same day in every Popish chapel and church throughout the world, where the civil authorities would permit it. I shall quote but a single paragraph:—“We excommunicate and anathematize on the part of God Almighty, Father, Son, and Holy Ghost, by the authority also of the blessed apostles Peter and Paul, and by our own, all Hussites, Wicklephists, Lutherans, Zuinglians, Calvinists, Hugonots, Anabaptists, Trinitarians, and Apostates whatsoever from the Christian faith, and all and singular other heretics, under whatsoever name they may be classed, and of whatsoever sect they may be, and those who believe, receive, or favour them, and all those who defend them in general, whosoever they be, and all those who without our authority and that of the Apostolic See, knowingly read or keep, print, or in any way whatsoever, from any cause, publicly or privately, upon any pretence or colour whatsoever, defend their books which contain heresy, or treat of religion; also, schismatics, and those

who pertinaciously withdraw themselves or secede from obedience to us, and to the Roman Pontiff for the time being.”*

The preamble to this bull assigns “charity” as the motive for its annual republication: the design of it is, to “preserve the unity and integrity of the Catholic faith,” and to “procure the utmost peace and tranquillity of the Christian world.” Whereupon a late British writer forcibly remarks: “What a mockery is it to talk of laws making a nation tranquil when a set of Popish bishops and priests are breathing secretly into the ears of one mass of the population, curses and execrations against the other, and making it *religion* to do so—cursing them on behalf of God the Father, the Son, and the Holy Ghost—that blessed name under which the Lord Jesus commanded his apostles to proclaim mercy and to baptize all who received it. What mockery is it to talk of loyalty to an excommunicated and accursed sovereign!—of subjection to excommunicated and accursed governors!—of submission to laws administered by excommunicated and accursed judges!—of peace and charity with excommunicated and accursed neighbours!”†

* Laws of the Papacy, p. 52.

† *Ib.*

Who can wonder at the hatred, the bitter hatred, not merely of Protestantism but of Protestants, which pervades the mass of the people in all Popish countries, when the ministrations of the priesthood and the ordinances of the church, are thus employed to feed their malevolence, and teach them to regard Protestants as the foes alike of God and man.

Another thought may be thrown out before leaving this document. Protestant ministers are sometimes censured for their uncharitableness in speaking harshly of the papal system. But what would be thought of a Protestant minister who should summarily pronounce from his pulpit, all Roman Catholics, and all who believe, receive, or favour them, and all who read their books, “*accursed*” “in the name of God Almighty, Father, Son, and Holy Ghost!”

The excommunication and malediction of Protestants is the first step with Rome, in carrying out her principles. To deny *their right to toleration* is the second. A very few authorities will suffice on this point.

Peter Dens thus lays down the law:* “The rites of other infidels [Jews having

* Pp. 107, 108, 114, 117.

been previously named,] viz. pagans and heretics, in themselves (considered), are not to be tolerated; because they are so bad, that no truth or advantage for the good of the church can be thence derived: except, however, unless greater evils would follow, or greater benefits be hindered.”

Again, he says, (same page,) that heresy “is not to be tried or proved, but *extirpated*; unless there may be reasons which may render it advisable that it should be tolerated.”

Hear, on the same subject, the Popish prelates of Belgium. No sooner had the king of the Netherlands taken possession of his dominions, than they addressed to him a strong remonstrance against the toleration of all denominations. “Sire,” they say, “we do not hesitate to declare to your majesty, that the canonical laws which are sanctioned by the ancient constitutions of the country, are incompatible with the projected constitution which would give in Belgium equal favour and protection to all religions.” In other words, the canonical laws, which are recognized by the whole Roman church, are incompatible with religious toleration. They afterwards go so far in this document, as distinctly to intimate to the king, that if any

religion but their own is tolerated, they and their adherents will be found opposed to the laws and the government;* an avowal of which it is difficult to decide whether its frankness or its effrontery be the greater.

Not less explicit is the testimony of Pius VII. Writing to his nuncio at Venice in 1805, he reminds him, that, according to the laws of the church, heretics *cannot hold any property* whatever, since the crime of heresy ought to be punished by confiscation of goods. He also tells him, that the subjects of an heretical prince, should be released from every duty to him—freed from all obligation and all homage. But he adds, very consistently, this lamentation: “In truth we have fallen on times so calamitous, and so humiliating to the spouse of Jesus Christ, that it is not possible for her to practice, nor expedient to recall, *so holy maxims*; and she is *forced to interrupt the course of her just severities against the enemies of her faith.*” In other words; she ceases to persecute them, only because she lacks the power. Again, in his letter to the cardinals, of Feb. 5, 1808, he says, alluding to Bonaparte’s proposal to ex-

* Breckinridge and Hughes, p. 103.

tend toleration to all sects: "It is proposed that all religious persuasions should be free, and their worship publicly exercised; but we have rejected this article as contrary to the canons, and to the councils, to the Catholic religion, and to the welfare of the State, on account of the deplorable consequences which ensue from it." Here we have the deliberate declaration of a Roman Pontiff within the present century, that *religious toleration* is contrary to the *canons*, the *councils*, yea, and to the *Catholic religion* itself. So they teach, and so they act. Toleration is unknown to this day in all thoroughly Popish countries. Fond as the papal ecclesiastics in this country are of talking about religious freedom and the mild genius of their religion, they know perfectly well that any Protestant minister who should go to Rome and undertake to preach the gospel or distribute bibles in that city, would be instantly seized by the Pope's officers and cast into prison. This is the kind of toleration enjoyed within the Pope's temporal dominions.

But Rome is not satisfied with anathematizing heretics and denying their right to toleration; she insists upon her *right to persecute them*. This right has been asserted by her

standard authors, by her popes, by her councils, and, in fine, in every way in which it was possible for her to proclaim it.

Peter Dens teaches that "baptized infidels, such as heretics and apostates usually are, also baptized schismatics, may be compelled even by corporal punishments to return to the Catholic faith and the unity of the church." P. 107.

Again, he asks, (p. 117,) "*Are heretics rightly punished with death?*" The answer is as gentle and Christian-like as could be expected from an accredited expounder of the papal creed. It runs thus: "St. Thomas answers, Yes; because *forgers of money*, or other disturbers of the State, are justly punished with death, therefore also *heretics*, who are forgers of the faith, and, experience being the witness, grievously disturb the State."

The sentiments of Leo X. on this subject must be known to all who have read Dr. Merle's admirable History of the Reformation; every page of which exhibits the intolerance of Popery. It will be sufficient to quote here the fact, that among the forty-one propositions of Luther, *condemned* by the Pontiff in 1520, (see vol. ii. p. 102,) was this

one, to wit: "To *burn heretics* is contrary to the will of the Holy Spirit."

The proposition here condemned by the Pope, was subsequently controverted by Cardinal Bellarmine, the great Roman theologian, whose argument will put us in possession of the true Popish doctrine respecting persecution.

"We will briefly show (says Bellarmine) that the Church has the power, and it is her duty to cast off incorrigible heretics, especially those who have relapsed, and that the secular power ought to inflict on such, temporal punishment, and even death itself.

1. This may be proved from the Scriptures.
2. It is proved from the opinions and laws of the emperors, which the Church has always approved.
3. It is proved by the laws of the Church.
4. It is proved by the testimony of the fathers.

Lastly, It is proved from natural reason. For, (1) it is owned by all that heretics may of right be excommunicated; of course they may be put to death. This consequence is proved, because excommunication is a greater punishment than temporal death. (2) Experience proves that there is no other remedy; for the Church has, step by step, tried all

remedies;—first, excommunication alone, then, pecuniary penalties; afterwards, banishment; and lastly, has been forced to put them to death to send them to their own place. (3) All allow that forgery deserves death, but heretics are guilty of forgery of the word of God. (4) A breach of faith by man towards God, is a greater sin than of a wife with her husband. But a woman's unfaithfulness is punished with death; why not a heretic's? (5) There are three grounds on which reason shows that heretics should be put to death. The first is, lest the wicked should injure the righteous. The second, that by the punishment of a few, many may be reformed. For many who were made torpid by impunity, are roused by the fear of punishment; and this we daily see is the result where the inquisition flourishes. Finally, it is a benefit to obstinate heretics to remove them from this life, for the longer they live the more errors they invent, the more persons they mislead, and the greater damnation do they treasure up to themselves.

“It remains (he proceeds) to answer the objections of Luther and other heretics. Argument 1, From the history of the Church at large. ‘The Church,’ says Luther, ‘from

the beginning even to this time, has never burned a heretic. Therefore it does not seem to be the mind of the Holy Spirit that they should be burned.' I reply, this argument admirably proves, not the sentiment, but the ignorance or impudence of Luther. *For as almost an infinite number were either burned or otherwise put to death, Luther either did not know it, and was therefore ignorant; or if he knew it, he is convicted of impudence and falsehood; for that heretics were often burned by the Church, may be proved by adducing a few from many examples.*" [He instances Donatists, Manicheans, and Albigenses.]

"Argument 2. 'Experience shows that terror is not useful in such cases.' I reply, Experience proves the contrary; for the Donatists, Manicheans, and Albigenses, were routed and annihilated by arms.

"Argument 13. 'The Lord attributes (says the Protestant) to the Church, the sword of the Spirit, which is the word of God; but not the material sword. Nay, he said to Peter, who wished to defend him with a material sword, Put up thy sword into the scabbard.' I answer: As the Church has ecclesiastical and secular princes, who are

her two arms, so she has two swords, the spiritual and the material; and therefore, when her right hand is unable to convert a heretic with the sword of the Spirit, she invokes the aid of the left hand, and coerces heretics with the material sword.

“Argument 18. ‘The apostles (say the Protestants) never invoked the secular arm against heretics.’ Answer: The apostles did it not because there was no Christian prince on whom they could call for aid. But afterwards, in Constantine’s time, the Church called in the aid of the secular arm.” (Bellarmine, ch. xxi. lib. 3.)

The atrocious doctrine so elaborately defended in this passage from the pen of Rome’s ablest champion, has been sanctioned times without number by her Popes and Councils.

In the fifth Council of Toledo, Can. 3, the holy fathers say:—“We the holy council promulge this sentence or decree pleasing to God, that whosoever hereafter shall succeed to the kingdom, shall not mount the throne till he has sworn among other oaths, to permit no man to live in his kingdom who is not a Catholic. And if after he has taken the reins of government, he shall violate this promise, let him be anathema maranatha in the sight

of the eternal God, and become fuel of the eternal fire." (Caranza Sum. Conc. p. 404.)

In the fourth general Council of Lateran, held under Innocent III., A. D. 1215, they say:—"We excommunicate and anathematize every heresy extolling itself against this holy, orthodox, catholic faith, and condemn all heretics." Heretics are left to the secular powers to be duly punished. The secular powers are required to take an oath, that they will exterminate to their utmost power, all heretics within their dominions devoted by the Church. And if any temporal lord neglect to "purge his territory of this heretical filth," he is, in the first instance, to be excommunicated: then, on another year's delay, his vassals are to be absolved from their allegiance, and his country turned over to any Catholics who may be able to possess themselves of it. As an inducement to the execution of this sanguinary edict, it is further provided, that Catholics who "gird themselves for the extermination of heretics, shall enjoy that indulgence and be fortified with that holy privilege, which is granted to them that go to the help of the Holy Land."

It is in vain alleged by the modern defenders of Popery, that the Albigenses, against

whom the famous decree just cited was levelled, held various pernicious opinions in morals, and were a lawless and seditious people. Their character for substantial orthodoxy in doctrine, and general purity of conduct, has been amply vindicated by numerous writers. It is an expedient worthy of Rome, to try to palliate her atrocities by blackening the characters of her victims. But even allowing that the Albigenses were all that she affirms them to have been, what justification does this furnish of her conduct? Who gave *her* the cognizance of *civil crimes* in foreign states? What business has she to call upon princes and magistrates to persecute and murder a class of their subjects whom *she* deems worthy of death? Whence came her right to depose these princes and appropriate their territories to whoever might be strong enough to seize them, in case they should refuse to hunt and destroy these unhappy "heretics?" And conceding that she had all this power—that she did not transcend her prerogative in issuing this decree—is it such a document as ought to emanate from the rulers of the Christian Church? Does it breathe the spirit of the gospel? Would Christ and his apostles have publicly

anathematized a whole people, and doomed them to hell, and then called upon kings and princes to march their armies against them and slay them without mercy, under pain of being dethroned and cursed themselves? Let such an edict as the one under consideration, *be inserted in the New Testament*—after the sermon on the mount, for example, or after that memorable rebuke which our Saviour gave to James and John for wishing to command fire to come down from heaven and consume the Samaritan village—and see how it will read there. How *consistent* would it appear with the Redeemer's character, how much in keeping with his usual spirit, for him, after he had said, "The Son of man is not come to destroy men's lives but to save them," to promulgate an edict enjoining it upon princes and potentates to exterminate all unbelievers in their dominions with fire and sword, and promising the rewards of heaven to those who were the most vigilant in butchering heretics! Such is precisely the harmony between the Church of Rome and the Christianity of the Bible.

The authorities which have been cited, may suffice to show that intolerance pervades the whole theory of the Romish

Church; and that the right and duty of the Church to persecute heretics, have been avowed by her popes and councils, in the most explicit manner. Her *practice* has been in revolting harmony with her principles. The bloody edict last cited, was followed by the slaughter of two hundred thousand Albigenses. And in the course of the persecutions against that people and the Waldenses, which continued for several centuries, not less than one million of victims are supposed to have been offered up on the altar of the Roman Moloch. One scene, in the progress of these cruelties, is thus depicted:—"The population of the city of Beziers, amounting to fifteen thousand persons, together with many thousands more, who had fled to the city from the surrounding villages, were massacred without mercy. 'This whole multitude,' says Sismondi, 'at the moment when the crusaders became masters of the gates, took refuge in the churches: the great cathedral of St. Nicaise contained the greater number. The canons, clothed with their choral habits, surrounded the altar and sounded the bells, as if to express their prayers to the furious assailants; but these supplications of brass were as little heard as

those of the human voice.' It will be perceived from this description that the population of Beziers consisted partly of Roman Catholics; but they were involved in the common destruction; for when the knights of the army inquired of the Papal legate, Arnold Amalric, abbot of Citeaux, how they could distinguish the Roman Catholics from the heretics, he replied, 'Kill them all; the Lord will know well who are His.' The historian proceeds: 'The bells ceased not to sound, till of that immense multitude which had taken refuge in the church, the last had been massacred. Neither were those spared that had taken refuge in the other churches; seven thousand dead bodies were counted in that of the Magdalen alone. When the crusaders had massacred the last living creature in Beziers, and had pillaged the houses of all that they thought worth carrying off, they set fire to the city in every part at once, and reduced it to a vast funeral pile. Not a house remained standing, not a human being alive.''' This occurred A.D. 1297. Three or four hundred years afterwards, these scenes were renewed in the valleys of Piedmont. In one place they mercilessly tortured not less than an hundred and fifty

women and their children, chopping off the heads of some, and dashing out the brains of others against the rocks. And in regard to those whom they took prisoners, from fifteen years old and upwards, who refused to go to mass, they hanged some, and nailed others to the trees by their feet, with their heads downwards.* It was on this occasion that Milton wrote the following sonnet:

“Avenge, O Lord, thy slaughtered saints, whose bones
Lie scattered on the Alpine mountains cold:
E’en them who kept thy truth so pure of old,
When all our fathers worshipp’d stocks and stones,
Forget not; in thy book record their groans,
Who were thy sheep, and in their ancient fold
Slain by the bloody Piedmontese, that rolled
Mother with infant down the rocks. Their moans
The vales redoubled to the hills, and they
To heaven. Their martyred blood and ashes sow
O’er all the Italian fields, where still doth sway
The triple tyrant; that from these may grow
A hundred fold, who, having learned thy way,
Early may fly the Babylonian wo.”

Perhaps no country has furnished so many Protestant martyrs as France. The massacre of St. Bartholomew’s day, August 24,

* Vide Tract I., of the Presbyterian Board of Publication, Series on Popery, pp. 41, 42.

1572, was the result of a design deliberately formed for the utter extinction of Protestantism in that country. "At midnight the tocsin tolled the signal of destruction, and the carnage which was then begun, lasted seven days. The king, Charles IX., encouraged the murderers in their work, shouting to them with all his might, 'Kill,' 'kill!' The queen gazed with delight on thousands of naked bodies, covered with wounds and weltering in their gore. Five hundred noblemen, and five thousand other Protestants, were murdered in Paris, and at least twenty thousand, some say as many as seventy thousand, in the kingdom at large." And how were the tidings of this event received at Rome? How did the pretended vicar of the meek and lowly Jesus of Nazareth, deport himself on the occasion? "He went in public procession to one of the churches, to praise God for it. He congratulated the king on the accomplishment of an exploit 'so long meditated, and so happily executed, for the good of religion.' He caused a medal to be struck in perpetual remembrance of so godly an action, bearing on one side his own effigies, and on the other, a representation of the slaughter of the Huguenots;

and he ordered an eminent artist to execute three paintings, representing the bloody deed, as ornaments for his own palace, where they are still to be seen. These are the tender mercies of Rome!"*.

A still more dreadful massacre of the Huguenots took place on the occasion of the revocation of the edict of Nantes. This edict, by which toleration was secured to Protestants, had been in force since 1598. But in 1685, the Popish prelates and the Jesuits prevailed upon Louis XIV. to rescind it, and to attempt the extermination of his Protestant subjects. The time will not permit me even to present an outline of the barbarities which ensued in every part of France. Great numbers of the Huguenots were slain, and upwards of half a million of them escaped to foreign lands; many of them to this country, where their descendants still reside, and constitute (it may be added) one of the most enlightened and valuable portions of our population.

Another memorable tragedy in the annals of Popery, is the *Irish Massacre* of 1641,

* Vide Tract I., of the Presbyterian Board of Publication, Series on Popery, p. 44; and Hist. Popery, p. 332.

This was the result of an extended and well organized conspiracy for exterminating the Protestants in Ireland. Archbishop Usher and other authors state, that prior to the massacre, the Roman priests were assiduous in persuading the people not to spare a man, woman, or child, of the Protestants; assuring them, that "it would do them much good to wash their hands in the hearts' blood of the heretics." The common, ignorant people taught by their Jesuit priests, that the "Protestants were worse than dogs, for they were devils; and therefore the killing of them was a meritorious act, and a rare preservative against the pains of purgatory; for, (said they) the bodies of those who fall in the holy cause shall not be cold, before their souls shall ascend up into heaven." These instructions were not lost. The massacre commenced most fitly on the 23d of October, *the feast of Ignatius Loyola*: and the Jesuits had the satisfaction of knowing that the festival of their founder, was worthily commemorated by the ferocious slaughter of many thousand Protestants. Hume, the historian, says that the cruelty which characterized this transaction, was "the most barbarous that ever, in any nation, was known or heard of. No age,

no sex, no condition, was spared. The wife weeping for her butchered husband, and embracing her helpless children, was pierced with them, and perished with the same stroke; the old, the young, the vigorous, the infirm, underwent the like fate, and were confounded in one common ruin. In vain was recourse had to relations, to companions, to friends; all connexions were dissolved, and death was dealt by that hand from which protection was implored and expected. Without provocation, without opposition, the astonished English (Protestants) being in profound peace and full security, were massacred by their nearest neighbours with whom they had long upheld a continued intercourse of kindness and good offices. But death was the lightest punishment inflicted by those enraged rebels; all the tortures which wanton cruelty could devise, all the lingering pains of body and anguish of mind, the agonies of despair, could not satiate revenge excited without injury, and cruelty derived from no cause. . . . The weaker sex themselves, naturally tender and compassionate, here emulated their more robust companions in the practice of every cruelty. Even children, taught by the example, and encouraged by the exhortations

of their parents, essayed their feeble blows on the dead carcasses or defenceless children of the English. If any where a number assembled together, and, assuming courage from despair, were resolved to sweeten death by revenge upon their assassins, they were disarmed by capitulations and promises of safety, confirmed by the most solemn oaths; then the rebels (in the immutable spirit of Popery) with perfidy equal to their cruelty, made them share the fate of their unhappy countrymen. Others, more ingenious still in their barbarity, tempted their prisoners with the fond hope of life, to imbrue their hands in the blood of their friends, brothers, and parents; and having thus rendered them accomplices in guilt, gave them that death which they sought to shun by deserving it.

“Amidst all these enormities the sacred name of *religion* sounded on every side, not to stop the hands of these murderers, but to enforce their blows, and to steel their hearts against every movement of human or social sympathy. The English, as heretics abhorred of God and detestable to all holy men, were marked out by the priests for slaughter; and of all actions, to rid the world of these declared enemies to Catholic faith and piety,

was represented as the most meritorious in its nature; which, in that rude people—sufficiently inclined to atrocious deeds—was further stimulated by precepts and national prejudices, empoisoned by those aversions, more deadly and incurable, which arose from an enraged superstition. While death finished the sufferings of each victim, the bigotted assassins, with joy and exultation, still echoed in his expiring ears, that these agonies were but the commencement of torments infinite and eternal.”

Such is the account given by an infidel historian, of the Irish Massacre. The prime agency of the Church of Rome in planning and executing it, is so indisputable, that it may with justice be appealed to as an illustration of the ferocious spirit of Popery.

There is one other chapter in the records of Popish intolerance and blood-thirstiness, which ought not to be passed over in silence here; I mean, that which pertains to the INQUISITION. The popular histories of this infernal institution, (one of the best of which, let me add, has been published by the Presbyterian Board of Publication,) are too well known to make it necessary for me to enter into a detailed account of it, even if my limits

would permit. It is difficult to believe that such an institution as this is proved to have been, could have existed any where out of hell; or that any beings except devils could have been guilty of the atrocities which were constantly practised by the inquisitors and priests in the name of the Christian religion. "In Spain (says the author of the 'Book of Popery,')* there were at one time no less than eighteen different inquisitorial courts: and besides the vast numbers who were immediately connected with them as officers, there were twenty-thousand familiars, or spies, scattered throughout the country, whose business it was to mingle in all companies and drag all suspected persons to the cell of the Inquisition. . . . No family could separate for the night, but the appalling conviction must have forced itself upon them, that they were, not improbably, taking of each other a final leave. Fancy the horror of the scene, when the prison-carriage was heard at the dead of the night, to stop before the door, and immediately a loud knock was accompanied by the stern command, "*Open to the Holy Inquisition.*" Every inmate in the dwelling felt his blood curdle at the sound: the

* Published by the Board of Publication.

head of the family was called to give up the mother of his beloved and helpless children; he dared not even to whisper an objection or let fall a tear; but hastening back to her chamber, led her out, and placed her in the custody of an incarnate demon;—and then as the prison-carriage rolled away to the dungeons, how was that husband convulsed with agony, as he contemplated her as the innocent victim of a long and living death! . . . So secret were the movements of these familiars, that it was not uncommon for members of the same family to be ignorant of each other's apprehension. One instance is recorded by Limborch, in which a father, three sons, and three daughters, all of whom occupied the same house, were separately seized, and thrown into the dungeons of the Inquisition, and knew nothing of each other's fate till after seven years of torture, when those of them who survived, met to mingle their death groans at an *auto-da-fe*." The accused were not informed of the charges alleged against them; nor of the names of the witnesses. No opportunity was afforded them of examining witnesses or introducing countervailing testimony. Every species of cunning and subtlety was employed to induce them to impli-

cate themselves by confessing some real or constructive offence against the Church. If these arts failed, torture was applied. The modes of torture were various; the three principal were the torture by the pulley, the torture by fire, and the torture by the rack. The last of these, which was the one most commonly used, was inflicted by stretching the victim (divested of all his outer clothing) on his back, along a wooden horse or hollow bench, with sticks across like a ladder, and prepared for the purpose. To this his feet, hands, and head were strongly bound in such manner as to leave him no room to move. In this attitude he experienced eight strong contortions in his limbs, viz. two on the fleshy parts of the arm above the elbow, and two below, one on each thigh, and also on the legs. He was besides obliged to swallow seven pints of water slowly dropped into his mouth on a piece of silk or ribbon, which, by the pressure of the water, glided down his throat, so as to produce all the horrid sensations of a person who is drowning. At other times, his face was covered with a thin piece of linen, through which the water ran into his mouth and nostrils, and prevented him from breathing.

For the torture by fire, the prisoner was placed with his legs naked in the stocks; the soles of his feet were then well greased with lard, and a blazing chafing-dish applied to them, by the heat of which they became perfectly fried. When his complaints of the pain were loudest, a board was placed between his feet and the fire, and he was again commanded to confess; but this was taken away if he persisted in his obstinacy.

But I have no disposition to dwell on these revolting details. It is more to my purpose to state that Llorente, in his History of the Inquisition, estimates the number of its victims in Spain alone, from 1481 to 1812 (three hundred and thirty-one years) at *three hundred and forty-one thousand and twenty-one*, of whom *thirty-one thousand nine hundred and twelve* were burnt to death! The sufferings of these last were usually aggravated by every kind of indignity. The brutalizing influence of the system upon the popular mind, is strongly evinced by the fact, that even a bull-fight or a farce was, with the Spaniards, as Dr. Geddes remarks, "a dull entertainment compared with an *auto-da-fe*." Not only immense crowds of the common people, but the nobility, and in some cases

the royal family also, came together to enjoy the spectacle. That they *did* "enjoy" it, is apparent from the manner in which it was conducted. No sooner had the executioner completed his arrangements, and the Jesuits in attendance, announced to the prisoners that they "left them to the devil who was standing at their elbow to receive their souls," than "a great shout was raised, and the multitude united in crying, 'Let the dogs' beards be trimmed,' 'Let the dogs' beards be trimmed.' This was done by thrusting flaming furze, tied to the end of a long pole against their faces; and the process was often continued till the features of the prisoners were all wasted away, and they could be no longer known by their looks. The furze at the bottom of the stakes was then set on fire; but as the sufferers were raised to the height of ten feet above the ground, the flames seldom reached beyond their knees, so that they were really roasted and not burned to death."—Is it going too far, to say that the main actors in these horrible barbarities, were more like fiends than men? And yet, they were the *ministers of religion*, the accredited servants and representatives of the Holy Apostolic Church of Rome. That

Church, it is true, staggering under the intolerable odium she has incurred by these unparalleled cruelties, is now trying to make the world believe that the Inquisition *was not in any sense an Institution of the Church*, but a tribunal of the civil government! This pretence is worthy of its parentage. That some of the Catholic governments availed themselves of the Inquisition as an effective engine for extorting money from their subjects and putting obnoxious individuals out of the way, is not denied. But no candid man can read Llorente, or any other authentic history of the "Holy Office," without being convinced that the Inquisition was altogether a creature of the Hierarchy. It emanated from Rome. The Inquisitors were appointed at Rome. All their rules of procedure were either framed at Rome, or subject to revision, modification, and approval there. To Rome they were responsible. From Rome they received their rewards. The plea now set up that "the Inquisition was entirely and avowedly a political and not an ecclesiastical institution," is a wicked and Jesuitical device for hoodwinking Protestants to the abominations of Popery, and it is refuted by their own

standard writers. *Johannes Devoti*, e. g. uses this decisive language on the subject, as quoted by that late eloquent and able defender of Protestantism, Dr. John Breckinridge, in his controversy with the present popish Bishop of New York. "The congregation of Cardinals at Rome, instituted by the Pope, in which the Pope presides, is *the head of all Inquisitors over the whole world*; to it they all refer their more difficult matters; and its authority is final. It is rightly and wisely ordered, that the Pope's power and office sustain this institution. For he is the centre of unity and head of the Church; and to him Christ has committed plenary power, to feed, teach, rule, and govern all Christians." (p. 486.)

If it is still alleged that the victims of the Inquisition were executed not by the ecclesiastics but by the secular authority, this also may be conceded: but the concession can avail as little to the Church of Rome, as it would to the priests and rulers of the Jews, to admit that it was not they, but Pilate who crucified the Son of God. For what was the precise part performed by the ecclesiastics in the management of the Inquisition? In the first place, as we have seen, they derived their

appointments directly or indirectly from the Papal See. The code under which they acted, was from the same source. They determined what should be regarded as heresy. They arrested whomsoever they chose. They superintended and applied all the tortures preliminary to final condemnation or acquittal. They decided who should be put to death. All the arrangements for the burning of the condemned, were made under their supervision. They required the civil magistrates, by authority of various Bulls of the Popes, to commit heretics to the flames within six days after they, the Inquisitors had pronounced sentence upon them, *under pain of excommunication and other censures*. And yet Romanists would have us believe that the Inquisition was not an institution of their Church, because after the Inquisitors had condemned a man as an apostate and heretic, and handed him over to the magistrates to be put to death, the hypocritical wretches were accustomed to add: "Nevertheless we earnestly beseech and enjoin the said secular arm, *to deal so tenderly and compassionately with him, as to prevent the effusion of blood, or danger of death!*" This is the argument to prove that Rome is guiltless of

the atrocities of the Inquisition! Let her have the full benefit of it. The Inquisition itself does not more incontestably identify her with the prophetic Antichrist, by demonstrating her hatred of the saints and her eagerness to shed their blood, than this supposed vindication does, by showing the effrontery with which she can "speak lies in hypocrisy."

I have thus endeavoured to exhibit the "INTOLERANCE OF THE CHURCH OF ROME." I have shown that she is essentially and incurably intolerant in her very framework, and her fundamental principles; that she is intolerant even of mental freedom; that she is intolerant of God's holy and blessed truth, above every thing else; that she insists upon the right to persecute those whom she regards as heretics, and upon the obligation of all princes and magistrates to aid at her bidding in their subjugation or destruction; and that she has carried out these principles in the actual slaughter of immense multitudes of men, for opinion's sake merely, both in religious wars and massacres instigated by her, and by the more refined and cruel tortures of the Inquisition. Every count in

this indictment has been substantiated by authentic proofs. And here the discussion might with propriety be arrested. There is, however, a sentiment widely diffused among Protestants, which goes far to neutralize such testimonies as have now been presented, in relation to the intolerance of Popery. This sentiment is, that *the Church of Rome has undergone a change*—that her cruelties belong to another age—and that she is now as humane and benevolent in her spirit as any of the Protestant churches. This sentiment must be briefly examined before we close. Its fallacy must, indeed, be manifest to all who have followed the train of argument by which we have reached our general conclusion.

For what is it we have charged upon Rome, and proved against her? Not simply that she has in some specified instances persecuted the people of God, and made Protestant blood flow like water; but that she has persecuted *on principle*—that intolerance is blended with the very elements of her organization—that wherever she has the power and opportunity, she *cannot but persecute*, without compromising her principles and betraying the trust which, she asserts, has been

confided to her. And here it is that her persecutions differ so widely from those of Protestants. It is not denied that Protestants have been guilty of persecution. But their persecutions took place, for the most part, just after they threw off the Papal yoke, and when they were still tainted with the spirit in which they had been reared. Their persecutions also have been local and temporary. And, again, the persecuting tenets have long ago been expunged from the Protestant Creeds and Confessions: and true Protestants with one accord reprobate as unchristian and wicked, the persecutions practised by their ancestors.

The Roman Church, however, can vindicate her persecutions on none of these grounds. It has been shown, by her own witnesses, that the right and even the duty of persecuting for opinion's sake, enters fundamentally into her constitution. *This right, let it be remembered, she has never repudiated:* as indeed, how could she? An "infallible" church must be unchangeable. What she has claimed once, she must always claim. What she *has* been, she *must* be. She may embrace many amiable and benevolent people among her members; but we do

not look to the laity in a church where the people are nothing and the priesthood everything, to ascertain the dogmas and the spirit of the system. We demand that the same authority which emitted the bloody edicts of former days, shall revoke them, and renounce the pretended right to persecute heretics. Is this an unreasonable requisition? Are we to judge that Church by the opinions of its private members, and not by its public acts and monuments? Are we to withdraw the charge of persecution against her while her creed remains unaltered, and her exterminating bulls against heretics uncanceled, merely because we may happen to know some very exemplary Roman Catholics, or because the hierarchy has, from its crippled state, ceased to persecute for a season?

But this is not all. Whatever may be thought by Roman Catholic laymen, the priesthood are never heard condemning the persecutions in which their church has been engaged. With all the outcry they make, because the atrocities she perpetrated a few centuries ago, are laid to her charge in this age of intelligence and refinement, *they are very careful not to censure those atrocities.* If they believe they were wrong, why do

they not say so? The fair inference from their silence is, that they approve of them; that they are prepared to set their hands to every sanguinary bull that has gone forth from the Vatican, and to justify every scene of carnage which Popish intolerance has created.

This, I have said, is a fair inference from the fact just stated; but we are not left to infer it merely. The creed of Pius IV. has already been mentioned. That creed, which is universally received by the Roman Catholics of the present day, *re-affirms all the persecuting canons of former days*. It runs thus: "I likewise undoubtedly receive and profess all other things delivered, defined, and declared, by the sacred canons of general councils, and particularly the Holy Council of Trent. And I condemn, reject, and anathematize all things contrary thereto, and all heresies which the church has condemned, rejected, and anathematized." Every Romanist, then, in adopting this creed, sanctions as well the intolerant principles of the system, as the persecutions to which they have led.

Then, again, there is the *Bishop's oath*, with the famous clause, "Haereticos, schismaticos, et rebelles eidem Domino nostro, pro

posse persequar et impugnabo.” “*Heretics schismatics, and rebels to our said Lord, (the Pope,) with all my power I will persecute and impugn.*” Does this import a change in the spirit and pretensions of Rome? Let me quote, as this subject has been mentioned, a curious piece of history respecting it, which is given by Mr. Southey in one of his able Essays on the Catholic Question:—“It appears that a Russian Roman Catholic, when taking the oath at his consecration as archbishop of Mohilow in 1785, stopped at this clause, and refused to proceed. He was supported by the empress Catharine, and the court of Rome found it expedient to allow him to take the oath without the obnoxious clause. But though the scarlet-coloured beast drew in its horns when Catharine would else have aimed a blow at them, the concession was so made as to show that no change had taken place in the disposition of the Roman Catholic Church. The principle that heretics were to be impugned and persecuted, was not renounced; though its avowal was suspended by indulgence, in an heretical kingdom where the sovereign, most properly, would not suffer it to be made. Every where else the Roman Catholic prelates continued, at

their consecration, to swear that they, to the utmost of their power, would impugn and persecute heretics, schismatics, and rebels to their Lord, the Pope. Some six years afterwards, the Irish prelates considered that the clause might perhaps stand in the way of the hopes which they were then entertaining; for that a British king, a British minister, a British House of Lords, and a British House of Commons, consisting entirely of heretics, schismatics, and rebels to the Pope, might think it no very rational or politic act to remove restrictions from persons who were bound by oath to impugn and persecute them, if ever they had the power. They represented this at Rome: and their Lord the Pope then conceded to them the same indulgence, which he had granted in the case of Russia, but not without observing in the preamble to the castrated oath, that ‘through *the ignorance or dishonesty* of some persons, certain words (to wit, the clause complained of) had been *perverted* into a strange sense.’—Perverted by ignorance or dishonesty! Was dishonesty ever more apparent than in this preamble, and can any ignorance be so great as not to perceive it? . . . as not to know in what sense these words were intended by

Pope Hildebrand when he framed the oath—in what sense the clause has always been understood—and in what sense it has been acted upon, *pro posse*, every where? Do we not know how Bonner and Gardiner understood it? Can we be mistaken in what the persecution of heretics means, in the oath of a Roman Catholic bishop? Bellarmine may tell us what he, as well as the heretics in his days, who werè unreasonable enough to complain of it, understood by it.—‘Dicunt quidem haeretici se magnam persecutionem ab antichristo pati, quia interdum COMBURUNTUR aliqui de eorum numero.’ Perverted by ignorance or dishonesty to a strange sense! Why the words contain in them flint and steel, fire and faggot, the weapons of St. Bartholomew’s day, the swords and halters of Alva and Cardinal Granville’s executioners, the racks and engines of the Inquisition.”*

I have quoted this passage because this identical oath, *persecuting clause and all*, has actually been taken *by every Roman Catholic prelate in the United States*. This was explicitly acknowledged by Bishop Purcell of Ohio, in his discussion with Mr. Alexander Campbell, as may be found by refer-

* Southey’s Essays, Vol. ii. pp. 416—418.

ring to pp. 317, 318, 346, 350, of the printed volume containing the report of the debate. Nothing can be more palpable than the incompatibility between this oath, and the oath of naturalization prescribed by our Constitution, in which the individual swears that he “doth absolutely and entirely renounce and abjure *all* allegiance and fidelity to every foreign prince, potentate, state, or sovereignty whatever.” But I cite the oath now, only to refute the common opinion that Popery has changed—to show that the Popish prelates in our own country have sworn to impugn and persecute all heretics, *pro posse*, to the utmost of their power. Happily their “power” is as yet too restricted to render them very formidable. Nor will it be likely to increase much, except through the apathy or spurious liberality of nominal Protestants.

Another evidence that the Roman Church is unchanged, is found in the fact that she still seeks to enforce that *intellectual tyranny* over her subjects, which has already been described as one of the most revolting forms of her intolerance. If she had changed in any thing for the better, it would have been, in an age of light like the present, in this: she would have emancipated the minds of

her members from the servile bondage under which they have groaned for centuries, and given them access, if not to the tree of life, at least to the tree of knowledge. But in this particular, as in all others, she has proved true to her principles. Even so recently as the year 1819, an edition of the *Index Librorum Prohibitorum* was printed at Rome by authority. This Index prohibits, under the penalties of the Inquisition, such works as Bacon De Augmentis Scientiarum, Locke on the Human Understanding, Cudworth's Intellectual System, and Milton's Paradise Lost. Nay, will it be believed, the celebrated sentence against Galileo, in 1633, which consigned him to the dungeons of the Inquisition for maintaining that the sun was the centre of the planetary system, and that the earth revolved around it, is republished, and therefore re-affirmed, in this very volume. "The work of Algarotti, (adds Sir Robert Inglis, from whom I quote,) on the Newtonian system, shares the same fate: so that every modification of science, in other words, every effort of free inquiry, every attempt to disengage the mind from the trammels of authority, is alike and universally consigned to the Inquisition. Am I not justified in saying

that the Church of Rome remains unchanged, the unchangeable enemy to the progress of the human mind?"

To these facts may be added an official paper, the authenticity of which is undisputed, and which bears date as recently as the 24th of April, 1843. It is a "Pastoral Address of the Bishop of Quito, in South America. It was written for the purpose of informing his Diocese that the National Convention had, under his auspices and at his request, adopted an explanatory resolution, precluding the idea, that under the new Constitution of the Republic of the Equator, *religious toleration* would be allowed to all denominations of Christians. I shall quote the first part of the letter, and append to it the very pertinent comments of two of the secular papers.

PASTORAL ADDRESS OF THE BISHOP OF QUITO.

"We, Dr. Nicholas de Arteta, by the grace of God and of the Holy Apostolic See, Bishop of Quito—to all the faithful Christians of our Diocese; health and grace in the Lord.

"Repletus sum consolatione, superabundo gaudio in omni tribulatione nostra.

“My beloved children, our heart was full of joy at the zeal which you have shown to preserve intact the Holy Catholic religion which we profess, and has warmly participated in the tribulation which you felt at the apprehension that the sixth article of the new constitution would open the way for the introduction of worship and the corruption of Christian morals. This was the opinion of the theologians and canonists of the secular and regular clergy, whom I convoked on Holy Friday on account of the pressure of time, because the right of petition to the Constituent Convention could have been used only the day following. * * *

“In consequence, the Convention adopted a prudent and wise resolution, to tranquillize our consciences. Yes, beloved diocesans, they are pleased to explain the aforesaid article, by giving us to know, that, far from protecting toleration, which we justly feared, it confirms and strengthens the law which authorizes the prelates to have cognizance of causes of faith, as did the extinguished tribunal of the Inquisition, with this restriction only, that they shall not, in this respect, molest foreigners in their private belief, while

they do not propagate their errors, to prevent scandal and seduction.”

It is gratifying to see that the secular papers of our country are not all blind to the natural tendency of such an occurrence or incapable of deducing from it a just conclusion. The New York Express remarks, in relation to it, as follows :

“ As it is alleged by Roman Catholics that their system has become less tyrannical and sanguinary, than it was some hundred years ago, the above article from one of the South American *Republics*, may enable our readers to judge for themselves what foundation there is for it. Here is a public declaration, in an official document from the Bishop of Quito, who, having convoked the *theologians* and *canonists*, obtained their sentiments respecting a provision of the Constitution which had just been formed, which opinion was, that ‘instead of *protecting toleration*,’ which his reverence says he justly feared, ‘it *confirms and strengthens the law which authorizes the prelates to have cognizance of causes of faith, as did the extinguished tribunal of the Inquisition.*’ That is, a man accused of heresy, or in other

words, of being a Protestant, may be tried by a blood-thirsty tribunal, composed of characters similar to those who belonged to the Spanish Inquisition, and be burned at the stake at the will and pleasure of these butchers.”

The Philadelphia North American, a paper which deserves well of Protestants, for the ability and fearlessness with which it resists the political aggressions of Popery, is equally explicit:

“Now and then it happens that we encounter a good Protestant, who wonders at the apprehension entertained by us of the extension of the Roman Catholic faith in the United States. Admitting, as no one can deny, that in times past the practice of that Church was merciless to all without her pale, our easy friends answer the argument against her spirit drawn from history, by asserting that she is now changed, reformed, humanized, christianized with the age. They cannot believe that in this nineteenth century it is possible for the Church of Rome to assert her supremacy by sword, fire, and rack, as she was wont to do. They think that she is in the first place too feeble, and

in the second, too wise to apply brute force to change men's consciences.

“We heartily wish that existing circumstances could sustain this opinion. If we thought there was no danger to the State, or to the life, liberty and property of the citizen from the possible domination of the Roman Catholic Church in this republic, we should conceive it no part of our duty as daily journalists, to take note of her creed, discipline, or practice. But it is a fact, beyond the doubt of any unprejudiced man, that her prelates and bigoted members are not to be trusted with power in any State which desires civil or religious liberty. A proof in point is brought before us, which suggests these remarks, and we would earnestly call the attention of lukewarm Protestants to it.”

A still more recent exemplification of the unchanged intolerance and cruelty of the Church of Rome, is furnished in the case of Dr. Kalley, an excellent Scotch physician and minister, residing in the island of Madeira, who has recently undergone a long imprisonment for no other crime than that of preaching the gospel to the natives, and that in his own house; an imprisonment which

would probably have terminated in his execution, had not the British government interposed and obtained his release.

But testimonies need not be multiplied. An enlightened and candid inquirer has but to look abroad upon the Roman Catholic world to see that Popery is unchanged. Now, as of old, it is the inflexible enemy of human improvement. Ignorance, degradation, falsehood, Sabbath-profanation, the decay of public virtue, the general corruption of morals, hatred of pure Christianity, and the extinction of religious freedom, follow in its train, as naturally as the corresponding blessings attend the untrammelled dissemination of the pure gospel of Christ.

To attempt to neutralize such proofs as these, of the unchanged character of Popery, by alleging that the Church of Rome is not actually persecuting Protestants now, is chimerical in the extreme. For, as we have seen, this is true only in a partial sense, and there is a very good reason why she is not persecuting as formerly, on a larger scale. Bunyan has interwoven it in his wonderful allegory. "I espied," he says, describing the Valley of the shadow of Death, "a little

before me a cave, where two giants, *Pope* and *Pagan*, dwelt in old times, by whose power and tyranny, the men whose bones, blood, and ashes, lay there, were cruelly put to death. But by this place Christian went without much danger, whereat I somewhat wondered; but I have learned since, that *Pagan* has been dead for many a day; and as for the other, though he be yet alive, he is, by reason of age, and also of the many shrewd brushes that he met with in his younger days, grown so crazy and stiff in his joints, that he can now do little more than sit in his cave's mouth, grinning at pilgrims as they go by, and biting his nails because he cannot come at them." Had Bunyan written in our day, he would probably have represented the decrepit old giant as renewing his youth, and secretly preparing to sally forth after pilgrims, panoplied in the blood-stained armour that he wore of old.

The Church of Rome, then, is *unchanged and unchangeable*. Her vital principles involve this; facts confirm it; and the testimony of God himself substantiates it, with an explicitness which leaves nothing further to be desired in the way of evidence. For

he distinctly teaches in 2 Thess. ii. 8, and in Rev. xviii., that that Church instead of being reformed, is to be thoroughly and awfully DESTROYED, and that until that period arrives, she will remain what she has always been, "THE WOMAN DRUNKEN WITH THE BLOOD OF THE SAINTS, AND WITH THE BLOOD OF THE MARTYRS OF JESUS." All the intolerance we have charged and proved upon her in former days, is proved to belong to her still. And if any man shall succeed, as many charitable persons suppose they can do, in demonstrating the contrary, *i. e.*, in showing that she is not as intolerant as she once was, he will, by the same process, demonstrate her fallibility, and subvert her claim to be considered as the Church of Christ. We have, therefore, not merely the testimony of Scripture, of history, of observation, and of innumerable Protestant witnesses of unimpeachable character, but the testimony of the Church of Rome herself, to the point, that she is now, and will be as long as God suffers her to live, the same persecuting, cruel, blood-thirsty power that she was three centuries ago.

And now, in conclusion, there is one senti-

ment which must commend itself to every individual who has carefully considered the testimonies adduced in these pages. It is this; viz., *that it is the imperative duty of every man who desires the welfare of religion, or the prosperity of his country, to oppose, by all moral means, the efforts making to propagate Romanism in the United States.*

The Church of Rome is, as we have shown, radically and thoroughly hostile to human improvement and happiness. Its principles are subversive both of civil and religious liberty. No country can be free, no people can enjoy an enlightened prosperity, no man's rights can be safe, where its principles are carried out. Meek and gentle as it appears now, it is only the quietude and the verdure which grace the slumbering volcano. The fires are there still; and when the occasion offers, they will burst forth and renew the scenes of devastation and death of former years. Let American Christians ponder this. Let our statesmen, our professional men, the editors of our periodical press, and all others gifted with the means of influencing their countrymen, inquire if the fact be

not as has been stated. Above all, let our intelligent youth acquaint themselves with this colossal system of falsehood and cruelty, and prepare to repel its growing aggressions upon our liberties.

One argument which has, until lately, deterred many Protestants from taking a decided stand upon this question, has already been examined, and I think I may be allowed to say, refuted; viz., the plea that Popery has changed. This plea has found great favour among our citizens. One reason of this is, that the great mass of them have never seen Popery as it exists in Roman Catholic countries. Another is, that they have not generally studied the polity and history of that Church. And a third is, that Popery has usually carried itself so meekly in this Protestant land, that mere superficial observers have been deceived as to its true character. Within the last few years, however, the system has developed itself more fully. In the efforts made to exclude the Bible from our common schools; in the public burning of the Scriptures; in the open pandering to political parties for sectarian purposes; and in various other measures of the Papal priest-

hood, people are beginning to see indications that the Popery of our day is identical with the Popery of the dark ages. The plea that the Roman Catholic Church is *changed*, therefore, is fast losing its weight with intelligent Protestants.

Others have remained inactive from a feeling that the Roman Catholic Church was a branch of the true Church, and that, notwithstanding its errors, Christian charity was violated by waging a controversy with it.

The craft of Satan in constructing the system has already been adverted to. If the system was *all* heresy, its history *all* blood, or its adherents *all* vicious and cruel, there would be no difficulty in convincing Protestants of every sort that it was their duty to oppose it. But there is enough of truth in its theoretic theology, enough of patriotism and beneficence in its annals, and enough of personal worth and purity among its supporters, to blind the eyes of those who, from whatever cause, are not accustomed to penetrate beyond the surface of things. We need not, we ought not to identify Roman Catholics with all the abominations of their church. We cheerfully concede all that may be claim-

ed for individuals among them on the score of intelligence, refinement, and virtue. But beyond this we cannot go. If the positions laid down in this discussion have been established, the papal SYSTEM, as a system, is hostile alike to God and man. It is ANTICHRIST: *i. e.* it is the great enemy of our Lord and Saviour Jesus Christ. It has from the beginning persecuted his truth and persecuted his saints. We should have no more scruple about opposing it, than we should about opposing Mohammedanism or Buddhism, if an attempt were made, and persevered in from year to year, to introduce either of those systems into this country. Romanists, as individuals, are to be treated with all possible kindness, and their rights of every kind respected: but it is as much our duty to resist by all moral means the spread of their system, as it is to repel any other scheme which makes war upon human liberty and happiness, and tends to subvert the gospel of Christ. This inference appears to me not merely logical but unavoidable, from our premises. If the Church of Rome is the intolerant, blood-thirsty organization which we have

proved her to be—if she is, in truth, the scriptural antichrist—it is self-evident that to abet her is to oppose Christ, and that to refuse to resist her aggressions, is to refuse obedience to Christ.

If it be asked, How is she to be opposed? I answer, by light and love—by disseminating truth in a Christian spirit. Or, to be more specific, by withholding aid from Romish churches, schools, colleges, orphan asylums, and other institutions—by circulating the Bible throughout the land, and especially by placing it in the hands of as many of our Roman Catholic citizens as can be reached, and using other kindred means to instruct them in the truth—by resisting all efforts for driving the Scriptures from our common schools—by carefully teaching our children and the youth in our Sunday schools, the character of Popery, and fortifying them against its devices—by enlightening the public mind on the subject of Romanism through the pulpit, the press, and the channels of social intercourse—by sustaining judicious organizations for the promotion of the ends here contemplated—and by fervent and uni-

ted prayer for the deliverance of those who are led captive by the "man of sin," and for the prosperity and universal triumph of the kingdom of Christ.

APPENDIX.

EXTRACT FROM THE ADDRESS OF THE AMERICAN PROTESTANT
ASSOCIATION, 1843.

BUT we must be allowed to remind you, that notwithstanding the modest guise which that church puts on, in this and other Protestant countries, no evidence whatever has been produced, emanating *from the Papal See*, that it has abated its pretensions or laid aside its persecuting tenets. We are not satisfied with the disclaimers of Roman Catholic laymen or the denials of Romish priests. We insist upon a renunciation from the only authority in the church which has the right to make one. We demand that the same power which enjoined the persecutions of former days, shall express its disapproval of them, and repudiate the pretended right to persecute for opinion's sake. When proof of this sort is produced, we may listen to the suggestion that Popery has put off its intolerance.—We do not, however, rest here. We have a witness at hand who will be deemed both competent and credible as to the point under consideration. This witness is Gregory XVI. the reigning Pope; and the document from which we quote is his famous Encyclical Letter of August 15th, 1832.*

* This Letter was published at the time in the Roman Catholic papers in this country.

“From that polluted fountain of indifference flows that absurd and erroneous doctrine, or rather raving, in favour and in defence of ‘*liberty of conscience*,’ for which *most pestilential error*, the course is opened by that entire and wild *liberty of opinion* which is every where attempting the overthrow of civil and religious institutions; and which the unblushing impudence of some, has held forth as an advantage of religion. * * * From hence arise these revolutions in the minds of men, hence this aggravated corruption of youth, hence this contempt among the people of sacred things, and of the most holy institutions and laws; hence, in one word, that *pest of all others most to be dreaded in a State, unbridled liberty of opinion.*”

Again: “Hither tends that worst and *never sufficiently to be execrated and detested liberty of the press*, for the diffusion of all manner of writings which some so loudly contend for and so actively promote.”

And again: “Nor can we augur more consoling consequences to religion and to government, from the zeal of some to separate *the Church from the State*, and to burst the bond which unites the priesthood to the empire. For it is clear that this union is dreaded by the profane lovers of liberty, only because it has never failed to confer prosperity on both.”

Here is documentary evidence of the highest kind to show that Popery is *unchanged*, to prove that the Popery of the nineteenth century and the Popery of the sixteenth are the same. We have it officially promulgated by the *present Pope*, that LIBERTY OF CONSCIENCE, LIBERTY OF OPINION, the LIBERTY OF THE PRESS, and the SEPARATION OF CHURCH AND STATE, are four of the sorest evils with which a nation can be cursed! Both as Protestants and as American citizens, we count the rights which are here assailed as among our dearest franchises: and we cannot look on in silence and see the craft and power of Rome systematically and insidiously employed to subvert them. We deplore the necessity which calls for the

measure; but believing as we do that patriotism and Christianity demand it, we have united, and we invite all who love our institutions to unite with us in repelling the aggressions of the Papal Hierarchy.

Our contest is not with the Roman Catholics as individuals. We would not, if we could, abridge their rights and privileges in the slightest degree. We abhor persecution for opinion's sake under every form, and we recognize their right to the same freedom of thought and action that we claim for ourselves. We leave it to the Pope to denounce 'liberty of opinion,' 'liberty of conscience,' and the 'liberty of the press,' as hostile to human happiness and dangerous to the welfare of States. It is because the *system* is thus, by the accredited exposition of its 'infallible' Head, at war with our most sacred rights and interests, that we feel bound to oppose it. Whatever virtues may adorn the characters of individuals in that Sect, we appeal to the whole history of the Romish Church, in proof of the position, that the principles assumed in the recent Encyclical Letter have been actually *carried out* wherever Rome has had the *power* to enforce them. So that in resisting the efforts now making to establish this system among us, we are influenced by no love of controversy, by no personal antipathies, by no sectarian or party ends, but by a grave and imperative sense of duty to our country, to posterity, and to God.

Reiterating the sentiment that persecution is as much at variance with all our Protestant and American feelings as it is coincident with the genius and spirit of Popery, we respectfully remind our countrymen that it is *opposition to Popery*, which has secured to them an open Bible and the privilege of confessing their sins to God instead of a priest. We remind them that opposition to Popery has created the difference between our free, happy, and prosperous Republic, and the States of South America, which seem doomed to perpetual anarchy and depression. We remind them that opposition to Popery has given to

Europe all that she enjoys of civil and religious liberty: that the progress of the arts and sciences, the mitigation of social evils, the diffusion of knowledge, the right understanding and observance of the reciprocal duties of princes and subjects, magistrates and people, and the improvement of mankind in rational and social happiness, have for the last three centuries, gone hand in hand with opposition to Popery: and that just in proportion as the opposition to Popery has been relaxed in any Protestant country, superstition and infidelity have increased, vice has abounded, ignorance and discontent have prevailed among the people, and every great national interest has deteriorated.

If confirmation of these statements be required, we have it in the present relative condition of the principal Protestant and Roman Catholic countries. Compare Italy with Prussia: compare Spain with England: compare Mexico and the South American Republics with the United States. The superiority of the Protestant countries is known and read of all men. To what is it owing? Not to physical causes certainly: for in these the Roman Catholic countries have the advantage. Look at Spain, for example—luxuriant, beautiful Spain, with her vine-clad hills and her genial climate, the very garden of Europe. There was a time (under the Moorish dynasty, and immediately after its downfall) when her name was a tower of strength among the nations; now, the decrepitude of a premature dotage is upon her, and with the little strength that remains to her, she is tearing out her own vitals. What has turned this Eden into an Aceldama? What has made that once noble race, to such an extent, a nation of sensualists and gladiators? What has spread the pall of death over all that was lovely, and generous, and refined, in that land of song? The answer may be given in one word, **POPERY**. Popery persecuted the Reformation out of Spain, as it did out of Italy. It summoned to its aid the chains and dungeons, the racks and faggots of the

Inquisition, and, with fiendish fury, drove it from her soil. The martyr-blood which was then shed, has not yet ceased to cry to heaven for vengeance. Spain permitted Popery to rob her of the pure Christianity which was offered her; and God gave her up to serve the master she had chosen. There, for three hundred years he has swayed an undisputed sceptre. And the result is before us. In climate and soil, Spain is unchanged; for these it was beyond the spoiler's power to blast. *Every thing else he has blighted and cursed*,—every thing in her morals, every thing in her thrift and industry, every thing in her literature, every thing in her laws,—his curse is in her cities and in her hamlets, in her cottages and in her palaces,—indeed, it might be supposed by one ignorant of her history, that Spain, instead of being the most loyal of all lands to the Papal See, was peopled with arch-heretics, for whose impieties all the curses of the “greater excommunication” had been descending upon her for three centuries. And the history of Spain is the history of all other Papal lands. Ignorance and superstition, social degradation and political oppression, follow in the train of Popery as naturally as death follows the plague. The nation which surrenders itself to its control, is a doomed nation. Its embrace is like the embrace of that celebrated image of the Virgin, in the Inquisition, which clasped the wretched victim in its arms, and, folding him to its breast, transfixed him with a thousand nails at once.

THE END.